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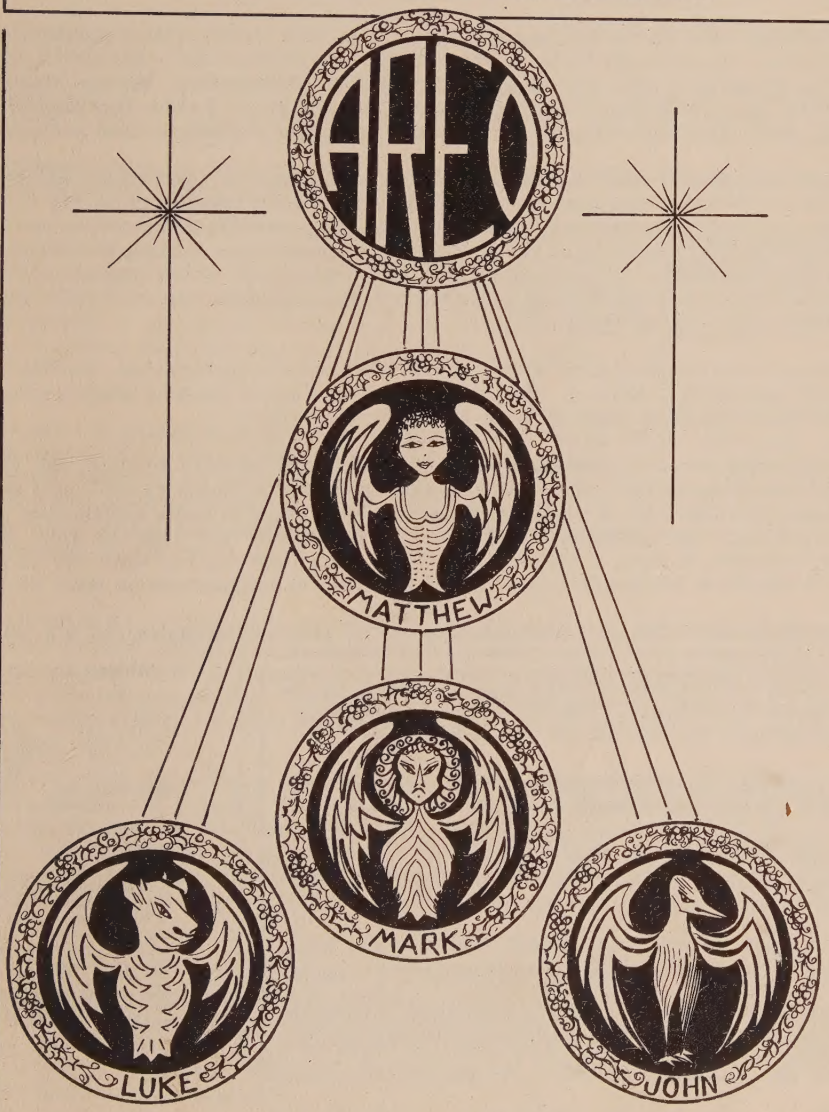
American Review of EASTERN ORTHODOXY

VOL. 3 NO. 4 APRIL 1957



Religion IN KOREA

When Christian missionaries first came to Korea, in the 19th century, they found that the idea of one God was not new to the Koreans. For centuries, the Koreans had worshipped a single God called Hananim, similar to the Jehovah of the Jewish Old Testament. Perhaps because of the one-God belief the Koreans easily understood the teachings of Christianity. The missionaries made many devout converts, and Korea is known as the most Christian land in the Orient.

Among the religions the missionaries found there were Shamanism, Confucianisn and Buddhism. Shamanism is the belief that there are many spirits which affect people's lives. For instance, Koreans who practice Shamanism erect posts at the entrances of their villages to represent the sky spirits. They believe that these spirits keep strangers from harming the inhabitants. When a Shamanist moves into a new house, he gets a list from the former owner of all the spirits who live there, so he can make sacrifice to them. Hananim, the ancient god of the Koreans is believed to rule over all these spirits.

Shamanism is fast disappearing in Korea, as are Buddhism and Confucianism. Buddhism was introduced into Korea in 327 A.D. Still standing are some of the beautiful temples erected when Buddhism was at its height from the 10th to the 14th century.

At the end of that period, Confucianism replaced Buddhism as the State Religion. The custom of ancestor worship can be traced to the emphasis Confucianism places on filial piety and on other family relationships. A missionary who spent many years in Korea explains that the Koreans don't actually worship their ancestors. The feeling they have when they visit their ancestor's shrines, he says, is similar to that which Americans may feel when they visit the Lincoln Memorial in Washington - a feeling of deep respect and gratitude for their heritage.

The first Protestant missionary to enter Korea was an American physician, Dr. H.H. Allen,

(continued on page #9)

American Review of Eastern Orthodoxy is published monthly (except July and August) by the Eastern Orthodox Catholic Church in America at New York, N. Y. Vol. III No. IV APRIL 1957

Second-class mail privileges authorized at New York, New York. Member of the Religious News Service.

AREO is dedicated to the advancement of the Faith of the Fathers, interpreted in accordance with the needs of a progressing American Life.

Publication Committee: Rev. Gregory Adair, Chairman; George Nakulak, Secretary; Sarah Florio, Treasurer.

Subscription is $4.25 per year ($1.00 additional for subscriptions outside U.S.A.), payable to American Review of Eastern Orthodoxy, 215 West 69th Street, New York 23, N. Y.

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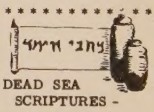

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AROUND THE WORLD WITH THE CHURCH

Foreign

SAMARITANS HOLD TRADITIONAL PASSOVER rites on Mt. Gerisim. Samaritans from Israel crossed into Jordan to join with other members of the almost extinct sect of ancient days.

The Samaritans, whose members claim descent from the Ten Tribes and possession of the 'true Orthodox' religion of Moses, make an annual pilgrimage on the eve of Passover to their ancient shrine on the summit overlooking Nablus(Biblical town of Shechem).

At sundown, on that day, the sect's high priests sacrifice seven white lambs in accordance with Old Testament ritual. Prepared in ovens on the spot, the meat is distributed to the assembled pilgrims at the stroke of midnight.

Approximately 150 Samaritans remain in the world today; the bulk of them living in Nablus. Those in Israel live mainly in Jaffa, or thereabouts.

- These people accept only the Pentateuch(Torah- the five Books of Moses) and regard the Jewish Temple and priesthood as schismatical. They declare the true sanctuary of God is not Zion, but Mt. Gerizim(Deut. 27:4, substituting Gerizim for Ebal). They profess i.Belief in One God ii. Moses as His only Prophet iii. The Law as the only Divine Revelation iv. Mt. Gerizim as the centre of worship v. A Day of Judgement. They also teach a future life, a Messiah, and the restoration of Israel. - ED.

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JERUSALEM PATRIARCHS CONDUCT SIMULTANEOUS HOLY WEEK SERVICES. As Holy Week in both Eastern and Western churches coincided this year, for the first time in many years, Latin-Greek- and Armenian Patriarchs officiated at Holy Week Services simultaneously, altho in different churches, adjacent to one another. The Armenian Patriarch Nersoyan held forth in the Cathedral of St.James, and the others in the Holy Sepulchre Church which is about 500 feet away.

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NEW LITURGICAL TEXT FOR MARRIAGES OF ROMAN CATHOLICS IN HOLLAND. The Roman Catholic hierarchy of the Netherlands has authorized the new liturgical text. It will be almost entirely in the vernacular and changes one most significant part. Where it formerly said:(priest speaking)- 'I join you....', the text will now read: 'In the name of our Holy Mother Church I confirm that this marriage has been contracted by you as a lawful Christian marriage'.

- Two comments: i.Eventually, the first part of the 'new' phrase should be replaced to read: 'In the name of God I confirm,etc....'. ii.The high divorce rate long ago indicated that NO man can 'join' any people together in anything, saving that those people first be united by a mutual understanding of their own volition. Note: The early Church always had God as the 'Unifier', rather than a man. Perhaps this gradual and increasing return to Apostolic usage will bring the ultimate reform in the Roman Church. - ED.

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TAPE RECORDERS & PHONOGRAPHS OUTLAWED AT ROMAN CATHOLIC WORSHIP. Use of these two devices have now been forbidden by the Sacred Congregation of Rites in a series of new instructions to the clergy. The decree also forbids the use of films inside the churches, even when intended solely for instruction use. It was further re-emphasized that and use of 'mixed' choirs(male & female) shall only be used in exceptional cases, and when done shall have the sexes separated.

SAMSON NOT THE FIRST TO USE THE JAWBONE AS A WEAPON. Prof. R.A. Dart of the University of Witwatersrand, S.A., reported in an article in the British science Journal 'Nature' that in caves in the Transvaal not far from where he first discovered the skull of a apeman, known as 'Australopithecines, that he found evidence of the jawbone, mainly those of antelope, being used as weapons of the 'hunt' of these prehistoric men. He stated that he found them actually wedged into the skeleton of other animals, who had apparently been victims of these cavemen dwellers.

- Samson, we know from Scriptures, was recorded as having slain countless hundreds with the jawbone, which, in his hand, became a battle mace, similar to those used in the Middle Ages and by the Crusaders and Knights of Old. Of course, Samson is actually a mythical character, who was recorded in Hebrew Folk Lore as representing their summation of ancient life, deeds, and events. Somewhat as Job similarly represents a composite of Man as Hebrew, and perhaps Chaldean, thinkers saw him. - ED.

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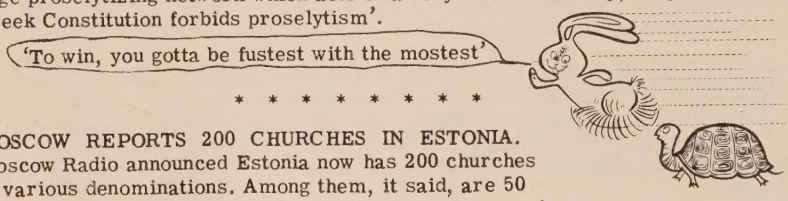
GREEK SYNOD ASKS 'ALL-OUT' EFFORT BY CHURCH TO STOP PROSELYTIZING. Efforts to restrain 'the great spread of proselytism by non-Orthodox Churches' were urged by the Holy Synod of the Greek Orthodox Church in Greece in an encyclical addressed to all Greek Orthodox bishops in the country.

The Synod referred especially to the efforts being conducted by the Greek Evangelical Church to 'lead astray conscientious members of our Most Holy Church.'

It said one method of counteracting proselytizing activities that 'should be used with great diligence' is the establishment of education centers, orphanages, homes for the aged and other charitable institutions.

'Wherever the non-Orthodox found such institutions,' the Synod said, 'our Church must set up similar institutions so that those in need of charity may be served by ours, and the possibility of going to the non-Orthodox be neutralized.'

Ethnos, Athens daily, commented = 'The Greek Orthodox people must be enlightened concerning the great religious and national danger created either by the Greek Evangelicals or by the Greek Rite Catholics'. Both these groups, the newspaper stated, 'have established in Athens a huge proselytizing network which acts in a very scandalous way, despite the fact that the Greek Constitution forbids proselytism'.



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MOSCOW REPORTS 200 CHURCHES IN ESTONIA. Moscow Radio announced Estonia now has 200 churches of various denominations. Among them, it said, are 50 structures that were rebuilt after having been destroyed or badly damaged during the war.

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CANADIAN ROMANIAN ORTHODOX BREAK WITH MOTHER CHURCH. Romanian Orthodox believers in the border city of Windsor, Ontario have broken off relations with the Orthodox Church in Romania and formed an independent body.

The new Church, it was announced, will be officially = 'The New Western Hemisphere Romanian Orthodox Missionary Episcopate of Canada.' A charter for the new Church was formally sented to the new group by Canadian Minister of Health Paul Martin. Rev.Fr. George Nan, ing head, received the document on behalf of the new group.

Father Nan led the move for separation from the Holy Synod of the Romanian Orthodox Chur in Bucharest, because of the alleged interference of the Communist government with that Sy Father Nan will remain as acting head until a congress is held later this year. The breach l

also separated the Canadian Romanian Church from that in the U.S. The new Church is seeking the allegiance of the estimated 40,000 Romanian Orthodox in Canada, who maintain some 16 churches.

- Elsewhere in this issue, a statement by Father Nestorian Cicala, secretary of the newly constituted Episcopate(Bishop Teofil Ionescu of Detroit) of Canada, is given. It appeared in 'Foaia Poporului,' a monthly Romanian paper of Detroit, Mich. - ED.

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PSYCHIATRIST URGES JEWS TO SEEK CONVERTS. Dr. Abraham N. Franzblau, prominent N.Y. psychiatrist, in addressing a clinic on 'Judaism and Mental Health' at the 44th biennial assembly of the Union of American Hebrew Congregations, said: 'In no other religion in the world, are there so many elements conducive to mental health'.

Calling Judaism a religion of deed not creed, the psychiatrist said Jews had much lower delinquency rates, divorce rates and few, if any, alcoholics. He urged that Jews should seek converts to their ancient faith and so share the mental health, which its adherents enjoy far more than any other religious group in the world.

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RECONSTRUCTION OF ARMENIAN CATHEDRAL IN ETCHMIADZIN PLANNED. Radio broadcasts from Soviet Armenia recently announced plans for the reconstruction and repair of the 4th century Armenian Apostolic Cathedral in Etchmiadzin. The Cathedral is one of the oldest Christian shrines in the world.

Also announced were plans to restore the ancient palace there of the Catholicos, supreme head of the Armenian Church. The work is expected to be completed early next year, when Catholicos Vazken I will take up residence at the palace.

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MARK 75th ANNIVERSARY OF PROTESTANTISM IN GUATEMALA. An estimated 5000 persons from over the country gathered in Guatemala City for a week-long celebration marking the 75th anniversary of the introduction of Protestantism into Guatemala.

About 100 foreign visitors attended the celebrations, including prominent members of the faculties of American and Cuban Seminaries. Events included lectures and discussions among representatives of the various Protestant bodies in Guatemala, nightly open-air religious services and a parade on the closing day of the celebrations.

According to Protestant sources in Guatemala, there are about 75,000 Guatemalans out of a total population of 3,200,000 which belong to Protestant groups. The various groupings include: Presbyterian(20,000), Central American Mission(15,000), Society of Friends(15,000), Nazarenes(7,000), Methodist(3,000), Baptist(2,000), Lutheran(1,500), Assemblies of God(5,000) Pentecostal(5,000), misc. groups(5,000).

Confucius say:

'By Dint is produced Dent'.

GUATEMALAN STUDENT CARNIVAL DEFIES ARCHBISHOP. Roman Catholic groups called upon their co-religionists to deny support to the annual university students carnival and asked the government to curb its anti-religious elements.

The carnival, called Huelga de Dolores(Eastertide Strike), occured the second week of April. Last year,Archbishop Mariano Rossell y Arellano prohibited Catholics from any further participation in it, under threat of excommunication.

The spectacle features a vaudeville show, a parade with floats, and the publication of a single issue newspaper. All of these medias are used specifically to mock and lampoon virtually everything that forms a part of Guatemalan life, including the Catholic religion. Last year, both Archbishop Rossell and Catholic practice were heavily derided.

Last year, feeling also ran so high that some unidentified persons even threw a bomb at one

of the floats, but the parade kept going with one of the largest crowds in history gathered to watch it. Needless to say, the Archbishop did not carry out his threat of excommunication, nor did he enforce a later threat to punish malefactors by banning the traditional Holy Week religious processions. All in all, the people pretty much had their way.

Confoosion say:

'Din not always Sin'.

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MOSCOW PATRIARCH TO VISIT YUGOSLAVIA. Patriarch Alexei of Moscow, supreme head of the Russian Orthodox Church, will visit Yugoslavia in the Fall, an official of the Serbian Orthodox Patriarchate announced recently in Belgrade.

The Russian Patriarch will reciprocate a visit paid to Moscow last October by Serbian Orthodox Patriarch Vikentije. At that time, the Serbian Patriarch spent 25 days in Russia at the head of an 11-man delegation, which included other prelates and members of the government sponsored Association of Orthodox Priests of Yugoslavia.

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ROMANIAN PATRIARCH TO VISIT YUGOSLAVIA IN MAY. Patriarch Justinian of Bucharest will head a delegation from the Romanian Orthodox Church on a two-week visit to Yugoslavia. The delegates will be guests of Patriarch Vikentije of the Serbian Orthodox Church. They will divide their time between Belgrade and various provincial cities and towns.

The invitation had been extended to them last October when Patriarch Vikentije was in Bucharest, on his way home from an extended visit to Moscow.

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NON-MOSLEMS ON DECREASE IN TURKEY. Latest population studies reveal that Islamic Turkey has grown in numbers from 16,157,450 in 1935 to 23,502,167 today; the non-Moslems, however have dropped from 318,421 in 1935 to 237,743 today. A net decline of 80,678, even while the general population rose 50% in numbers.

The non-Moslems comprise 177,274 Christians (84,764 Eastern Orthodox, 40,585 Armenian, 29,546 Protestant, and 22,337 Roman Catholic); 40,045 Jews; 20,267 who refused to identify themselves as belonging to any religion; and 199 'freethinkers'.

The Orthodox are, for the most part, either Greek Nationals or of Turkish citizenship; the Protestants and Catholics are primarily foreign nationals residing in Turkey.

As an interesting side-light on this census fact, it is well to note two other News Stories, in which Turkey vs. Christendom has been the main bout.

TURKS RENEW DEMANDS FOR OUSTER OF EASTERN ORTHODOX PATRIARCHATE. Turkish newspapers have renewed their demands that the Seat of the Ecumenical Patriarch (leading Seat of Eastern Orthodoxy) be removed from Turkey, because it is always 'meddling' in politics.

The Patriarchate is specifically accused of political agitation in favor of the Greek point-of-view on the Cyprus problem. The Patriarch, Athenagoras, is a Turkish citizen by birth and was formerly head of the Greek Orthodox Archdiocese of North and South America.

The current Press agitation follows, by several months, an attempt in the National Assembly to entertain a motion to expel the Patriarch from the country on the grounds that he is a political personality rather than a spiritual one.

The newspaper Yeni Istanbul published statements by Turkish intellectuals who clearly indicated they believed the Patriarchate is mixing in politics and should be expelled from Turkey. One of those quoted was Mehmet Yavuz, a prominent lawyer, who said there was no objection to the Patriarchate. 'But', he added, 'if, under the cover of religion, the Patriarchate is in-

dulging in political provocation and it undertakes to sabotage our national interests, we must take political and nationalist measures. Among these, expulsion of the Patriarchate might well be envisaged.'

The independent newspaper Cumhuriyet was equally critical. It charged that the Patriarchate was kept in Istanbul after the Lausanne Treaty of 1923 only because the British found it a convenient political instrument.

Meanwhile, the executive assistant to the Patriarch, Rev. Emilyanos, issued a statement regretting the Press outcry and voicing the Patriarchate's loyalty to Turkey. Said he: ' This loyalty is not superficial, but based on feelings of love and faithfulness. We take it as our duty to state that the Patriarchate will do nothing against the laws of this country or anything to make the people of this country doubt the Patriarchate's loyalty and love of country'.

TURKISH GOVERNMENT ACTS TO PROTECT GREEK ORTHODOX. Remembering the deadly riots of Sept. 6th,1955, special measures were taken by the government as a result of the Press attacks against the Patriarchate. The government even went so far as to cancel a public Easter demonstration on the Cyprus issue; it also barred, without explanation, all meetings organized by the Union of Law Students and the Union of Teachers.

Meeting with the Governor of Istanbul, Metropolitan Dorotheos of Prince Islands and Jacob of Iconium came forth satisfied on the problems being raised by the Press. They said the conference was held 'in an atmosphere of mutual confidence and sincerity.'

Yeni Istanbul, local daily, refused to yield to these pressures and stated: 'What is more natural than for a leader of a certain religion to be sheltered in his own environment? The Vatican, for instance, is not in Egypt but in Rome. The Anglican center is in London. Why should not the Ecumenical Patriarchate be sheltered in Athens? The Ecumenical Patriarchate must be transformed into a Byzantine museum and this resolution should be taken by the government itself.'

Another Daily, Sehir, called upon the government to remove the Patriarchate and put up a sign on its building reading: 'This building was a Patriarchate up to 1957.'

The old Cat and Mouse Game

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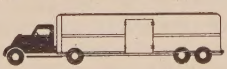
TRUCK DRIVERS CRUSADE GATHERS MOMENTUM.
Rev. J.W. Keys of Toronto, president and founder of 'Transport for Christ', stated the mission among truck drivers in Ontario, which has been functioning for the last six years, will soon move into the northern Provinces.

The mission operate by personal contact with drivers at terminals and favorite eating places. It also distributes religious literature, including a monthly paper, 'The Highway Evangelist', which has a circulation of 5,000 copies in Ontario. Planned for the future are chapels and canteens where truckers may eat and rest at reasonable prices. Mission literature will be available at these centers, along with copies of the Bible.

Mr. Keys anticipates expansion of the mission into Manitoba and key areas of Saskatchewan and Alberta. In Ontario, the mission also operates two panel trucks for highway patrol work. They carry emergency equipment, as well as spiritual literature.

'Driving home the point'



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RUSSIAN BELL HANGS IN ST. SAVA CATHEDRAL IN ALEXANDRIA AFTER DELAY. After many hindrances, the bell from Russia was, at last, taken from the Customs sheds, in Alexandria,and hung, provisionally, in the exact place where Russian pilgrims used to stay 50 years ago, whilst on their way to Jerusalem.

Weighing some $7\frac{1}{2}$ tons, the bell carries the inscription: 'In the name of he who craved for the grace of the Czar, the Governor of the City of Novorossisk, Count Michael Semenovich Vorontzoff, dedicates to the Church of the Exaltation of the Holy Cross this sonorous monument in the days of Czar Nicholas I Pavlovich, on June 25, 1838'.

The bell was a gift to Patriarch Christophoros of Alexandria from Patriarch Alexei of Moscow.

- Apparently the bell was part of the confiscated Church 'loot' taken by the Bolshevik from the Church named on the bell. - ED.

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PATRIARCH BENEDICT OF JERUSALEM DENOUNCED AS FREE MASON. As reported in AREO in February(p.10) and also in April and Sept. issues of 1956, considerable friction had been rife over the election of a new Patriarch to the Seat in Jerusalem. The chief problem had hinged the current Nationalistic struggle going in all Arab lands. Arabs desired more native privileges and recognition in the governance of the Patriarchate.

According to news dispatches from that area a compromise brought about the election of the new Patriarch. - i.A mixed council of Arabs and Greeks will henceforth be maintained; i.e.- 12 Arab Orthodox and 6 Greek-speaking members of the Holy Synod. ii.Two bishops of Arab extraction will be consecrated by the new Patriarch, one in Jerusalem and the other in Amman.

Meanwhile, Patriarch Benedict has been denounced by Greek newspapers in Athens as being a Free Mason. Considerable question has arisen in the minds of some authorities as to whether the other Patriarchates will fully recognize Benedict as Patriarch.

- Controversy on the issue of Free Masonry has long been a source of division within the Eastern Orthodox Church - some favoring and some disapproving. - ED.

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SERBIAN CHURCH MOVES TO END MACEDONIAN SCHISM. The Holy Synod of the Serbian Orthodox Church, Belgrade, took action to end a schism of the Orthodox Church in Macedonia, by accepting two of the main demands made by the Macedonian unit of the government backed Orthodox Priests' Association.

One of the demands was for the right to use the Macedonian language rather than the Serbian in sermons and church administration. The other was for omission of the word 'Serbian' in the Church's title. Prior to this the Serbian Synod had flatly refused these and other demands.

Patriarch Vikentije announced the Synod's acceptance, after a series of talks held with leaders of the Macednonian Church. Yugopress, semi-official news agency announced the Patriarch's statement to the outside world.

Patriarch Vikentije said the Synod also had named deputies for the three Macedonian dioceses vacant since the war. He added that the church administration has been reorganized in Macedonia and that the Synod would soon consider another major demand of the Macedonians- that of having native Macedonians, rather than Serbs, nominated to vacant Sees.

The Macedonian dispute developed after the War, when Tito established Macedonia as one of Yugoslavia's six Republics and permitted the official use for the first time of the Macedonian language. This was followed by the formation of the Macedonian Initiative Committee with the idea of 'breaking away' from the Serbian Patriarchate in Belgrade. When the three Macedonian bishoprics fell vacant, the Patriarch himself was appointed administrator of them; local churchmen, however, rejected his authority. Meanwhile, several unsuccessful attempts were made to heal the widening schism.

Patriarch Vikentije said he hoped the decision of the Synod would lead to 'mutual satisfaction'

and that it had been done to 'regulate conditions in the Macedonian Church in conformity with far-reaching changes in Yugoslav political, social and governmental organization'. He added, 'But, this does not mean that everything has been accomplished. Much still remains to be done. It is necessary to unite our hearts and souls. Vast efforts are required in order that this be achieved, but everything can be accomplished by love and self-sacrifice'.

Western observers felt that the Synod's action represented a sign of further improvement in the relations between the government and the Orthodox Church of Yugoslavia. They felt, however, that it remained to be seen whether the Orthodox bishops' convocation in May will recognize the government-sponsored Orthodox priests' association and thus remove the last outstanding obstacle for full agreement with the Tito government. Last year the bishops had turned down for the third consecutive time a formal request for recognition submitted by the priests' group.

- The desire for independence and 'freedom-of-action' is world-wide. The question, when it applies to religious bodies, is when is it a politically-inspired action, and when is it a 'ground-movement' from the people themselves. - ED.

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RELIGION IN KOREA (continued from page 2) =

who went there in 1884 to become a permanent resident. From the time of his arrival, Christianity became a strong force in the lives of the Korean people. Dr. Allen opened a government hospital in Seoul, and his religion was related in the people's minds to the healing of the sick.

In the following year, missionaries established the first of many schools, Ewha Girls School at Seoul. The founding of this school and college was largely responsible for the present-day attitude towards women in Korea. Altho women were always respected more in Korea than in other Oriental countries, the Korea of the 19th Century was a man's world. With the establishment of Ewha, however, women began to assume an increasingly important role in the life of their country and are now among its leaders.

Koreans were taught to read and write. Missionaries translated Western classics into the native Korean language, Hangul, and thru these works and their contact with American missionaries, Koreans came to know the principles of democracy.

During the Japanese occopation, from 1910 to 1945, the Koreans were forced to bow down at the Shinto shrines, where the Japanese worshipped. Many Christians were tortured for refusing to do this.

The communists, likewise, prohibited freedom of worship in north Korea and persecuted the Christians in much the same way that the Japanese did. Foreign missionaries were driven out of north Korea by the communist regime, following World War II. Many Korean ministers were liquidated by the communists and thousands of North Korea's Christians fled across the 'Parallel' and into the sanctuary of the Republic.

In the Republic of Korea, missionaries have been strongly encouraged in their efforts. The president, Syngman Rhee, himself a Methodist, had, in his youth, supervised mission schools in both Korea and Hawaii.

In 1950, approximately 280 missionaries were active in South Korea. Most of them came to Korea from the United States. These included 100 Presbyterians, 60 Methodists, and about 36 Catholics, with representatives from various other churches making up the remainder. About one million Koreans are Christians today.

***This article is adapted from the 'Introduction to Korea', published by the Korean Pacific Press. - ED.

IN THE COURTS

RUSSIAN ARCHBISHOP LOSES APPEAL.

In an attempt to win control of a church property in N.Y.City, Russian Archbishop James R.C.Toombs, was denied this right by Judge Walter, N.Y. Supreme Court in a decision of April 21st,1955. Almost exactly two years later, April 16th, 1957, the Appellate Division of the N.Y.Supreme Court, Justice Peck presiding over the five man Court, upheld Judge Walter's original decision unanimously.

Reading from the original decision:

'Persons purporting to be the president and chancellor of the Synod of Bishops of the Russian Orthodox Church Outside of Russia certify that on June 29/July 12,1951, in the Church of the Nativity of Our Lady in the Hermitage of Our Lady of Kursk, Mahopac, N.Y., bishops of the Russian Orthodox Church Outside of Russia consecrated Toombs as Bishop of Manhattan and appointed him head of the American Orthodox Mission.....with all the canonical rights of a diocesan bishop with direct subordination to the Synod of Bishops of the Russian Orthodox Church Outside of Russia.'

'...on June 23, 1952, plaintiff Toombs, describing himself as 'James,Archbishop'....signed a formal declaration that his consecration as Bishop of Manhattan and his designation as head of the American Orthodox Mission were without any material or money consideration and involved no rights in or appertaining to the Cathedral of Our Saviour(Ed.: the property in question)....and/or its contents, and that he had never signed any document or had any conversations with regard to any such rights, and that anything to the contrary was wholly without foundation; and on the same day Toombs signed a lease....to the Cathedral of Our Saviour. The rent specified was $1, and the lease was stated to be renewable from year to year until June 23, 1959.'

'An annual meeting of the board of trustees....was held on March 25, 1954.....Intimations were made that the plaintiff Toombs had been endeavoring to sell the church property in a manner by which he might personally profit.... It was also charged that church records had disappeared....that the wife of plaintiff Toombs had possession of the church organ and had refused to return it.It was resolved that the lease....be not continued.....that the name American Orthodox Mission be removed from the stationery and letterheads.....and that the (Church) is an autogenic religious corporation of N.Y., not in any way related to, affiliated with, attached to, or under the jurisdiction of the Synod of Bishops of the Russian Orthodox Church Outside of Russia.....'

'On April 29,1954, plaintiff Toombs.....suspended defendants...from their priestly ministry ....and prohibited (them) from carrying on priestly or temporal acts in connection with the Cathedral of Our Saviour, because of their alleged insubordination to him as their ecclesiastical superior.....On the same day he appointed plaintiff Herrick(Father Andrew) as temporary rector of the cathedral. On the following Sunday, May 2,1954, Herrick went to the cathedral for the purpose of conducting the Sunday service.....When policemen arrived, they suggested to Herrick that unless he withdrew, it would be necessary.... to (go) ..to the police station.....Herrick left.....'

'Meanwhile, meetings of the congregation of the cathedral had been held...and at those meetings the congregation had approved the acts of the trustees..., disavowed any relation with Bishop James as a clergyman of this church, requested the Governing Synod and board of trustees to hold a meeting for the purpose of considering charges against Bishop James and his removal as a member of the clergy....'

'On October 31, 1954, the Governing Synod...decided charges should be made against plaintiff Toombs, that he be requested to appear at a meeting to hear charges.....On December 27, 1954 (they) rendered a decision by terms of which plaintiff Toombs was deprived of all ecclesiastical functions, unfrocked, deposed and expelled from the church.....'

Note: In the evidence and testimony pointed up at the trial, it had been shown that Toombs had been twice-married, twice-convicted of crime and allegedly had paid money for his consecration.

RUSSIAN ARCHBISHOP LOSES (continued):

'A church consists of its land and buildings, its trustees and itscongregation, as well as of its faith, doctrine, ritual and clergy; and however supreme the authority of one of its bishops may be over its ecclesiastical affairs, such a bishop, in accepting consecration as a bishop of another church, does not by that act take the church with him. On the contrary, a bishop of one church, who accepts consecration as a bishop of another church, in effect, runs away from the first church, and, instead of thereby affiliating the first church with the one in which he accepts consecration, I think he thereby ceases to be a bishop of that first Church. I think...(it)...could become affiliated....., only by some act of its governing synod and of its Board of Trustees, at the very least; and perhaps some act of the congregation also.....'

'There is nothing here to show that any of the defendants (except one)... had any intention of becoming a priest or a deacon of the Russian Orthodox Church Outside of Russia. It does not even appear that when they accepted ordination they knew Toombs had become ...a bishop of that church.....I think, too, that as they did not intend to be ordained priests or deacons of the Russian Orthodox Church Outside of Russia, and as there was nothing in the ordination ceremony which in terms asserted that they were being so ordained, the mere fact that the ordaining bishop was a bishop of the Russian Orthodox Church Outside of Russia did not make them priests or deacons of that church.'

'It follows then that the ecclesiastical tribunal of that church, which undertook to try them (i.e.-try the defendants at the Russian Orthodox Church Outside Russia chancellory office at 312 W. 77th St. N.Y.N.Y. on May 5th, 1054).....had no jurisdiction.....and its decision has no effect upon them.'

'In my view, plaintiff Toombs, ceased to be a bishop of (defendants church), when he became a bishop of the Russian Orthodox Church Outside of Russia, it follows that in April, 1954, he was not the ecclesiastical superior of the defendants and that his purported and attempted censure, unfrockment and excommunication of them is void and ineffective.'

Note: The accompanying photo shows Archbishop James(Roy C.Toombs) at the extreme left; next to him is Metropolitan Anastassy(his consecrator); the two other bishops are members of the Russian Orthodox Church Outside of Russia.

All independent Orthodox Churches should read this decision with great care. - ED.

Examining parallel cases, it is of interest to note the law which has been enunciated in prior times. Judge Caton in 'Ferraria v. Vasconcellos, 31 Ill. 25,54,55 said:

> 'As a matter of law***the rule is, that where a church is erected for the use of a particular denomination, or religious persuasion, a majority of the members cannot abandon the tenets and doctrine of the denomination, and retain the right to the use of the property; but such secessionists forfeit all right to the property, even if but a single member adheres to the original faith and doctrine of the church.'

See also: 'Watson v. Jones,' 13 Wall 679,722,723;
'Crawford v. Freeman', 189 Misc.892;
'St.Nicholas Ukrainian Orthodox Church of Little Falls, N.Y. v. St. Nicholas Ruthenian,etc. Church,' 157 N.Y. Supp. 2d 586(not officially reported);
'Klux v. Polish R.C.St. Stanislaus Parish,' 137 Mo.App.347,118S.W. 1171,1177.

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KANSAS COURT HOLDS RELIGION IS NOT A FACTOR IN DETERMINING CUSTODY of Children. The Kansas Supreme Court, in reversing the Morton County District Court, declared the lower court had abused its discretion in allowing religion to become an integral part of a decision. (The children involved are those of Leon Jackson of Richfield, and his former wife, Mrs. Vena Irene Jackson French. - the mother was allowed the custody of the children, by this final decree).

Crime - U.S.A. 1956 !

FBI HOOVER SAYS: 1956 CRIME RATE HIGHEST IN HISTORY. J.Edgar Hoover reported in the FBI's annual 'Uniform Crime Report' that offenses known to the police numbered a staggering 2,563,150 in 1956 - an increase of 300,000 over 1955. The 13.3% increase was the largest ever recorded in a single year. It brought the crime rate to 43% higher than in 1950.

Mr.Hoover said larcenies increased 16.7%; auto thefts 16.1%, rapes 6.3%; murders 1.8%. The 1956 crime rate was 1,533 per 100,000 population as against 1,187 in 1950. The rate of increase of crime was 4 times greater than the population increase, which rose only 11% in the same period.

Direct loss from robberies, burglaries and theft totaled an estimated $440,000,000; there were 20,300 victims of rape. Greatest crime increase occured in cities of 10,000 to 25,000 - more than 19%. Only three states reported a decrease in crime: Alabama,Utah and Wyoming. Geographically, crime was worst in the Pacific states, where a 20% increase was noted, but New England was a close second with 18.5%. Lowest crime rate was in Vermont, closely followed by North and South Dakota. Georgia had the greatest homicide rate; Michigan the greatest overall crime rate in all categories; greatest number of acts of violence were in the South.

- The 'Bad Lands' apparently have become the 'good lands'.- ED.

* * * * * *

JUVENILE DELINQUENCY 20% INCREASED IN 1956 OVER 1955. In the same report of FBI chief Hoover, mentioned above, Juvenile Delinquency and Crime was the worst in 26 years. A total of 234,474 children under 18 were arrested in 1956. Charges were: petty larceny up thru murder. More than 40% of those arrested were not yet 15 years of age.

Major crime act of the juveniles was car theft - they comprising two-thirds of all offenders arrested. Next in importance was burglary, with 53% of all violations being in their age group; 50% of those in larceny; 24% for armed robbery. 139 juveniles committed murder.

Surprisingly only a little over 10% of all arrests were for 'disorderly conduct', which embraces most types of 'pranks' usually committed by youth.

* * * * * *

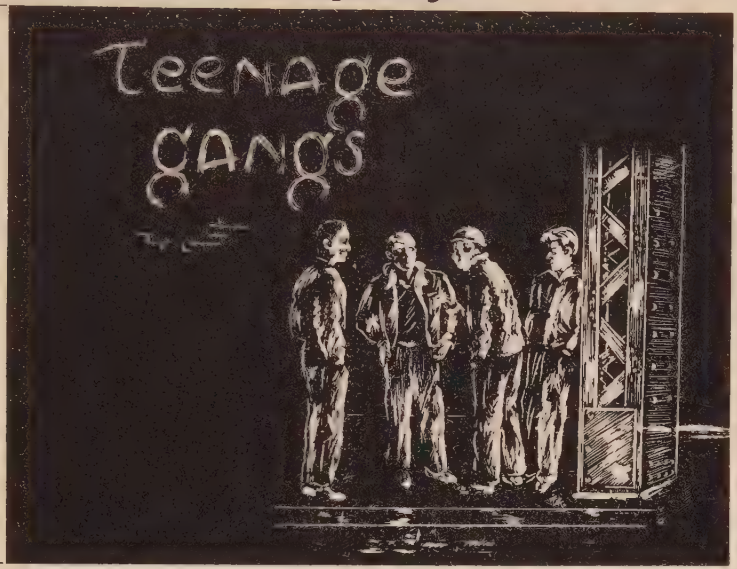
PUNCH CARD SYSTEM DEVELOPED TO STUDY DELINQUENCY CATEGORIES. From 'down under', in New Zealand, comes information that the Child Welfare Division has introduced a 'punch card' classification system to help social workers in making surveys of the main causes of juvenile delinquency, without having to study endless thousands of case cards.

Information shown on cards includes age and sex of the child; whether from a large or small family; locality of home; situation of mother(working or at home); whether child is in school or is working; details of school record; type of offenses committed;etc... A card is punched for each case brought before the Children's Court and fed into a machine which classifies it. Records have already been established for cases reviewed over the past five years.

Researchers seeking statistics on a particular aspect of juvenile delinquency - for instance, the effect of broken homes on manifestation of delinquency - merely have to operate the machine, which sorts the cards to show the number of cases attributed to this primary causative factor.....The system provides social workers with easily available material on which to base their investigations. As the card records accumulate, it will help researchers to judge where the most urgent problems exist, thereby enabling them to take positive measures to remove some of the causes of child crime.

What Do You Know About Teenage Gangs

NEW YORK CITY YOUTH BOARD



The New York City Youth Board announces the publication of a new booklet, *Teenage Gangs*, which is directed at the lay reader. The new, 24-page booklet attempts to clarify for the non-professional person the reasons for the existence of bands of young people whose group activities, anti-social in nature, are causing so much concern to citizens and communities today. In delineating the factors which operate to cause one teenage group "to go wrong", as opposed to those which influence a normal teenage group to pursue constructive interests, the booklet explains the philosophy and thinking embodied in the Youth Board's special program dealing with such anti-social groups of youngsters. The Board's "Street Club Project", now in its eighth year, is gradually making ever greater inroads against the problem of adolescent gangs. But the public knows little of the "reaching out" approach and method of this unique experiment. To make this known to and understood by the general public is the purpose of *Teenage Gangs*.

A copy may be obtained by writing to the Department of Community Relations, New York City Youth Board, 79 Madison Avenue, New York 16.

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MEDICINE AT WORK

CLERGY VISITS BENEFICIAL TO HEART PATIENTS. This statement was the conclusion of heart specialists, psychiatrists and clergymen convened at a seminar sponsored by the Chicago Heart Association in the University of Chicago Medical School.

The symposium, first of its kind in the area, was attended by 125 clergy from Greater Chicago. Dr. Hugh Dickinson, a U. of C. professor of psychiatry, noted that the whole element of emotional or spiritual life is inseparable from physical well-being. He asserted that emotional intake and output are extremely important in the case of heart disease. To alleviate anxiety, certain needs must come from the outside, among them rest, food, relaxation, assurance and love. The psychiatrist explained: 'The heart action is increased during anxiety. A heart that would normally pump three quarts of blood in a given period increases its output to four quarts, causing strain. Coronary patients tend to be hard-working, hard-driving persons. Invalidism threatens the ego concept of such people, and they often consider themselves cripples. A minister can be of considerable help in this post-acute stage of heart disease; and can be a source of comfort'.

MEDICAL MISSIONARY TELLS OF SAVING POWER OF PRAYER. Dr. A. Zerne Chapman and wife were commissioned as missionaries by the Winnetka(Ill.) Bible Church and were assigned by the Evangelical Alliance Mission to a non-denominational Community Hospital in Landour, India, near the Himalayan Mountains.

While functioning there, a 30-year old Presbyterian missionary, Richard Hunter, was brought to them, suffering from polio. An iron-lung flown in by the U.S.Embassy from Karachi,Pakistan failed to operate, because of electrical design for local power. Using Popular Mechanics magazine as a guide, a hand-operated wooden-lung was constructed. Hunter was placed therein and he was safely brought back to Denver, Colorado.

As Dr. Chapman said: 'Prayer was very instrumental in saving the man's life. We prayed for him - individually and in groups on a hillside by the hospital. Faith gave him the will to get better. He now wants to return to his evangelistic work in India'.

AMERICAN MEDICAL ASSOCIATION'S JOURNAL HEADLINES MEDICINE & RELIGION. In a feature article from the April 13th, 1957 issue, the following is reprinted as being of great import to all those interested in the growing rapport between Medicine and Religion.

NEAR LIFE, NEAR DEATH, NEAR GOD

PROCLAMATION OF FAITH IS SHOWING THE POWER OF POSITIVE MEDICINE

Stanley Wisniewski Jr., 26, is to be married at a Roman Catholic Church in Chicago two weeks from today; a New York hospital has scheduled an elaborate Jewish Passover seder for this Monday night; five Protestant denominations next month will celebrate an anniversary at a medical center in Austin, Texas.

These three unrelated events, occurring in varied religious settings many hundreds of miles apart, are not recorded as mere social notes.

You might say that Wisniewski, like Lazarus, is risen from the dead. It was just before Christmas of 1954 that he collapsed at work in the x-ray room of Lutheran Deaconess Hospital in Chicago. Soon, newspapers all over the world were telling how his heart had stopped, how a doctor had used a pocket knife to quickly open the chest cavity, and how—after two and a half hours of massage and drugs—the heartbeat returned to normal rhythm. Clinical details of the historic event were related last Feb. 2 in THE JOURNAL by three participating physicians. But all the published reports ignored what—to Wisniewski, at least—represented a significant corollary to the expert medical and surgical skill.

Throughout those crucial two and a half hours everyone within sight of the victim—fellow technicians, nurses, doctors—was praying, some audibly. Physicians summoned a priest from his full-time duties at a

Catholic hospital nearby, and he administered extreme unction to the apparently dead Wisniewski. Until now, these facts have not appeared in print. Why should any religious aspect of the case be reported? Was it not, after all, the learned skill of doctors that accomplished recovery?

One of the three authors of THE JOURNAL article, Dr. C. David Brown, wrote: ". . . there appeared to be a happy combination of fortuitous circumstances and favorable coincidences and a vast amount of unselfish cooperative effort." Now he says: "I also was going to add in the manuscript that there were fervent prayers during the procedure, but decided perhaps this was not appropriate in a medical journal. Actually, we never were sure throughout that we were completely alone in this thing. We knew we were getting some guidance."

Dr. Brown, a Congregationalist (his two colleagues are Lutherans), is not calling the case a miracle. He pretends no clinical insight or theory of the supernatural. He simply relates an experience.

Other experiences in medicine and religion are reported by Dr. Salvatore R. Cutolo. His documentary, "Bellevue Is My Home," tells of the annual Jewish feasts this time of year at Bellevue hospital—"down the hall" from Jewish, Protestant, and Catholic chapels. He describes the rabbi's ceremony for patients and staff as "second to none that are conducted in temples anywhere." It was 11 years ago at Bellevue (where every patient must be seen by a minister) that Francis Cardinal Spellman said: "The recognition of religion at this hospital is unique."

Now It Is Routine

Today the uniqueness has turned to an almost matter-of-fact routine. Thousands of hospitals have at least some provision for ministering to the spiritual needs of their patients. Of the 7,000 hospitals in the United States, 1,100 have some religious affiliation, and a large proportion of the remainder have available the services of ministers of all three major faiths. At last report 35 hospitals (more than half of them mental hospitals) had clergymen and seminary students receiving pastoral training in actual contact with the sick and dying.

It is at one of these dynamic classrooms, Texas Medical Center's far-flung Institute of Religion, centered at Austin, that a significant birthday will be observed on May 8. There, almost a year ago, the medical center administrators initiated a program with the Greater Houston Council of Churches for training students from five Texas theology schools. This was followed by elective courses in religion for medical students "to help them learn about the resources the church can offer them in their practice."

Never before have so many Americans shown such a high degree of parallel interest in religion and medicine. In the last decade, themes on these two fields have virtually dominated best-seller lists, motion pictures, radio and television, and magazine and newspaper columns. The nation's billion-dollar church-building boom is matched by zooming construction of medical facilities. For every new medical advance that affects our daily lives, there is an international or local news event embodying a generally accepted moral interpretation.

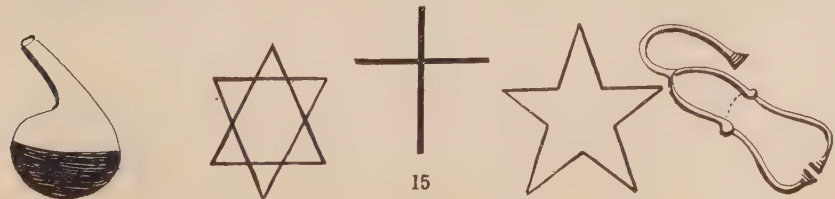
What is even more significant is that the half-million members of these two professions are in closer accord than at any period in modern times. That old line about two ministers walking in when the doctor walks out (it is true that ministers outnumber physicians 2 to 1 in the United States) is more likely received with a smile than a sneer nowadays. An Illinois clergyman tells his congregation that reliance on tranquilizing drugs might hurt their lives—and his sermon is resounded the next day in the report of a federal health agency. The University of Chicago probably set world precedent this year when it formally created a "joint appointment" for Granger Westberg, D.D. (a former hospital chaplain who does not hold a medical degree). Dr. Westberg is associate professor of religion and health, serving in both the federated theological school and the medical school of the university.

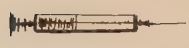
In the field of mental health, particularly, enmities between theology and psychotherapy are melting away as the men in white and the men in black join forces in mutual concern for the individual's psyche. Response was overwhelming not long ago when St. Mary's Hospital in San Francisco sent out invitations to a forum with psychiatrists and Roman Catholic priests as participants. Many of the 400 clergymen and physicians who packed the hospital auditorium were anticipating this controversy: Are the confessional and the analyst's couch in competition for man's soul? But, instead of deadlocked debate, there was harmony over the aims of each profession.

Also harmonizing are the 400 clergymen of all major faiths, some 400 members of the American Psychiatric Association, and 300 psychologists, sociologists, and laymen who are combined in membership in the new National Academy of Religion and Mental Health. Regionally, there are similar organizations established to coordinate pastoral care and clinical experience through brief seminars or more prolonged training. Actual clinical experience among patients in mental hospitals is given to both students and practicing clergymen in 43 widely scattered centers linked by an interdenominational church council. As a rule, pastoral training of Roman Catholics studying for the priesthood is integrated with other studies in the classroom. Two branches of the Jewish faith have their own pastoral training program, but embracing all three branches is the Institute for Pastoral Psychiatry at Bellevue Hospital in New York.

It was the late Rabbi Joshua Liebman who said that psychology is essential to make men live by religious ideals. A number of rabbis, like Dr. Henry Raphael Gold of New York, have stepped out of synagogue leadership to become practicing psychiatrists.

This is true of some Catholic priests, too; at least a half-dozen in North America have become psychiatrists. One is Jerome Hayden, a Benedictine monk who holds doctorates in philosophy and medicine, teaches psychiatry at Catholic University in Washington, D. C., and sees patients every day. And more and more Catholic lay physicians have become analysts since Pope





Pius' 1953 pronouncement approving psychotherapy so long as it is practiced according to Christian principles.

No Infringement

Most clergymen in the everyday pursuance of their faith offer only moral and religious advice, referring potential psychiatric cases to physicians rather than infringe on medicine's realm. This has evolved into a unique service at the Marble Collegiate Church in New York City. There Dr. Norman Vincent Peale, famous religiopsychiatric writer and clergyman (and co-founder of the American Foundation of Religion and Psychiatry), has a full-time staff of psychiatrists, psychologists, and ministers offering a "team approach" to all who seek help.

Not far from Dr. Peale's church is the New York Hospital–Cornell Medical Center, where last summer distinguished physicians and clergymen of the three major faiths met to discuss the role of religion in healing. Their viewpoints were so overlapping that, at times, the audience might wonder who were the doctors and who were the ministers. For example, this was said by Rabbi Fred Hollander: "The presence of a clergyman in the sick room can sometimes produce a feeling of apprehension or even antagonism in the patient." And these were the words of Columbia University's clinical professor of psychiatry, Dr. Sandor Rado: "Unless the individual partakes in the fellowship of man, unless he feels himself part of the cosmic whole, it is difficult for me to see how he could share the emotional and spiritual values of the group. . . . To heal means to make whole again." Not a theologian, but a physician, Sir William Osler, once said: "Nothing in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible."

Is it really so unusual to hear devoutness expressed by a physician? Are doctors, as a group, actually less pious than other members of our society? There is growing evidence that—in the free world, at least—the myth of the "godless doctor" is dying fast. Indeed, the A. M. A.'s Principles of Medical Ethics pointedly state that physicians "maintain under God, as they have down the ages, the most inflexible of personal honor." Note these typical comments:

Dr. Claude E. Forkner, professor of clinical medicine at Cornell University Medical College—"Very often we do not know what it is that brings about the recovery of the patient. I am sure that often it is faith which is a most important factor."

Dr. Elmer Hess, immediate past-president of the American Medical Association—"I don't care whether you are a Catholic, a Protestant or a Jew, just so long as you believe in a Power greater than all the instruments of science at your command. . . . The doctor has to be a man with firm convictions concerning a Creator."

Dr. Julian P. Price, member of the A. M. A. Board of Trustees—"Our greatest need today is for every physician who is a member of a religious organization to reaffirm his vows and to let the public as well as his colleagues know, in clear and unmistakable language, the principles for which he stands and the beliefs that he holds."

A Brooklyn pediatrician writing to the New York health department—"This child had respiratory depression and was in peripheral collapse. It was only with the Grace of God and some medical aid that her life was saved."

Dr. Herman N. Bundesen, president of the Chicago Board of Health (speaking of medical efforts before the advent of the Salk vaccine)—"We did the best we could, but to tell the truth, about the only weapon against polio was prayer."

Dr. Salvatore Cutolo of Bellevue, when a paralyzed patient asked how she could go on—"I told her not to lose faith in herself or God. . . . If the doctor has no faith (in such a case) he can offer his patient nothing. . . . At times religion *is* medicine."

And, of course, Dr. Albert Schweitzer, physician, musician, and theologian—"A man is ethical only when life, as such, is sacred to him."

Echoes of a Heritage

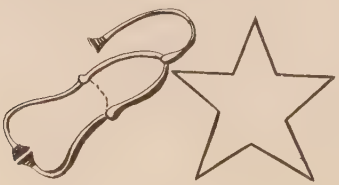
These are not isolated soundings in professional hollowness. They represent only a few modern-day echoes of a heritage that forms the very fabric of the medical community. True, there was little, if any, scientific method in the medicine practiced by priests in ancient Egypt and Greece. Nor was there high caliber in the medical practice assumed largely by the clergy in Colonial America. Yet the "whole" patient was truly being treated in the light of limited knowledge of those times.

In 1809, when Dr. Ephraim McDowell of Danville, Ky., did the "impossible" by performing the first successful ovariotomy, he was helped not only by his skill with a scalpel but also by his patient's hymn singing (to counteract pain), and by a prayer in his pants pocket. Dr. McDowell wrote the prayer that morning: "Direct me, Oh God, in performing this operation for I am but an instrument in Thy hands."

Today, a century and a half later, a lot of other Kentucky doctors feel much the same way. Every monthly meeting of the Shelby-Oldham-Henry Counties Medical Society is opened with a prayer (as are many medical sessions, large and small, all across the nation). You might look up from a hymn book in a typical church of that area and see Wyatt Norvell as he intones from the pulpit: "It is impossible to figure out the human body without taking into consideration a Supreme Being."

Norvell is not an ordained minister. He is a physician, an officer of the Kentucky State Medical Association, and he is taking part in a lay-preaching experiment that has been adapted in at least five southern states during the past five years. It is called "Stewardship Sunday," and it features 10-minute congregational talks by a doctor, a lawyer, a banker, and a farmer. They bring religion into the everyday lives of churchgoers by interpreting the stewardship of God-given body, soul, money, and soil. Dr. Norvell teaches Sunday school when he is not preaching in different churches about six times a year. Before he turned to a career in medicine he was an evangelist singer.

There are other occasional preachers among physicians, including Donald Chatham of Shelbyville, Ky.; Conrad Barnes of Seneca, Kan.; and George Bond of



Bat Cave, N. C. One Sunday, Dr. Bond filled in for a Baptist minister who was ill. His off-the-cuff sermon was described by one parishioner as "a mighty stormy piece about responsibility to others."

Although the two professions have much in common, some areas of conflict do exist. Yet, there is not a single controversy in medicine and religion that can withstand the overwhelming acceptance of the fact that each side has rights worthy of defense and recognition.

Because so many people identify themselves with developments in both professions, any measure of conflict between the two is bound to make headlines. Such was the case several years ago when police in Texas had to jail the father and two brothers of an injured 20-year-old woman because the men were refusing to let doctors give her a needed blood transfusion. She wanted it but the relatives insisted it violated their Jehovah's Witnesses sanction against "eating blood." The same contention was made in Chicago by the parents of a 6-day-old Rh-positive girl. A lifesaving transfusion finally took place, but only after a news agency executive persuaded a local judge to act quickly in temporarily taking over custody of the baby.

"Earthly Physicians"

Only last summer, most of some 400 members of the Church of God, gathering in Missouri from 14 states, drank water from a polluted well. It took many weeks for public health authorities to laboriously track down 17 cases of typhoid, including 3 in which there were deaths suspected to be due to the disease. As one of the church members said later: "We feel no need for earthly physicians. We believe the Lord can heal through our faith."

"Faith healing" grew up alongside medical practice in its oldest and crudest forms, when it was thought that evil spirits caused disease. Even today, hundreds of medical missionaries in scattered parts of the primitive world are trying to show ever-increasing numbers of natives that faith in God and in modern medicine is better than mumbo-jumbo reliance on pagan healing rites. (The challenge of one such missionary, Dr. John Ross in the Belgian Congo, has been portrayed in two recent showings of the television documentary "Monganga.")

While they may recognize that faith is an element in the well-being of all people, ethical ministers and physicians are firmly allied against the "fake healers," whose huge fund-raising exhibitions exploit the superstitious wishful thinking of the ill-informed and misinformed. For six years, a Presbyterian minister from Atlanta, Ga., Rev. Carroll Stegall Jr., has interviewed scores of invalids before and after they lined up at healing campaigns. He says: "I have never seen a vestige of physical change." So far not a single "healer" has submitted one of his "cures" to medical examination. And yet the flamboyant cultists are collecting millions from elaborate radio, television, and tent performances.

Often, public health is endangered at these affairs as diseased persons mingle in the crowds, praying for a promised miracle. Equally shocking are needless deaths and worsened conditions among the misled crippled who delay or abandon ethical medical care in blind hopes of well-publicized "faith cures." Not long ago the Miami Council of Churches denounced Jack Coe as a religious quack after he suggested that braces be removed from a child stricken with poliomyelitis. He shouted, "Jesus, heal this boy." Although the child's condition became worse, he is alive today. But Jack Coe is dead; last December he succumbed to bulbar poliomyelitis.

Meanwhile, doctors face perplexing situations in human behavior that definitely are familiar to them. They find it easy to identify themselves with the researchers at Cook County Hospital in Chicago, where 74 arthritis patients were given pills and told they would get better. Half of the patients did show marked improvement. The pills were placebos—simple sugar. That may be called a manifestation of faith. But it also is a medical puzzle that begs a clinical solution rather than the glib explanation that somehow or other the doctor's influence and the patient's hopes combine to promote health.

What Lies Ahead

Actually, probings already are under way at various levels to more fully co-relate the body and the spirit:

—The Institute of Religion in Texas is laying out research projects that will probe more deeply into care of the mentally ill—but that will relate also to the relatively unexplored ministerial influence on the aged and handicapped.

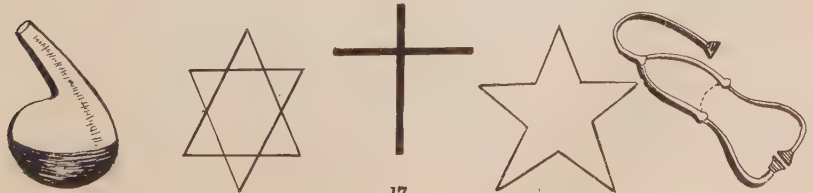
—A symposium of physicians and clergymen in New York has proposed that hospitals and medical schools inaugurate "departments of religion . . . as an intimate part of their structure to promote a better understanding on the part of the physician and clergyman of the spiritual need of ill persons."

—Three universities (Yeshiva, Harvard, and Loyola of Chicago) have launched a comprehensive project aimed at standardizing psychological training of theological students from all three major U. S. religions. The study is being financed by over $400,000 in grants from the National Institute of Mental Health.

—Norman Vincent Peale has suggested that physicians write prescriptions for publications on proper spiritual thinking—"to be filled at the book store, rather than the drug store."

—The Vienna psychiatrist, Dr. Viktor Frankl, is collecting precise data on his "Logotherapy-medical" theory that men and women have a universal aspiration toward goodness that is as strong as their instincts of sex and hunger. He says: "Psychiatrists who ignore the spiritual side of mental disorders are like doctors who pretend a patient has no body above the neck."

Other clinical studies under way—as interpreted by many physicians and clergymen—seem to be on the threshold of a "unified field theory" of faith and health. Forerunner in this "new medicine" is Dr. Hans Selye of Montreal. His widely heralded experiments point up stress as a measurable factor in gauging an individual's physical condition. Conducting detailed research along a similar line is Dr. Harold G. Wolff, the Cornell neurologist. His thesis is that hope, like faith and purpose in life, is medicinal.



CHURCH AND STATE

NATIONAL CATHOLIC CHURCH OF CHINA PLANNED. A National Patriotic Association of Catholics is getting a start in Communist China. Its ultimate goal? A National Catholic Church, free of any ties with Rome.

Reports indicate that a congress will meet soon in Peiping to give shape to the projected organization. It is reported that the congress will be under the sponsorship of a preparatory committee headed by Roman Catholic Bishop Paul Wang Wencheeh of Shuking.

A preliminary conference was held last Feb. 12-12, with some 51 Catholic dignitaries present. It is felt in Western quarters that the plan is being master-minded by Ho Zensiang, Communist director of the National Bureau of Religious Affairs.

It was also reported that over 200 Catholics, including at least four bishops, will attend the coming congress. In opposition to this move, a council and forum was held of 'loyal' Catholics in Kwangsi Province; 14 priests attended.

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CEYLON PROPOSES BAN ON CATHOLIC NUNS IN HOSPITALS. Ceylon's Minister of Health, Mrs. Vimala Wijewardene, recommended that a ban on nuns be instituted within the coming three year period ahead.

Most of Ceylon's hospitals are State-operated; some are conducted by private individuals; none are operated by the Catholic Church.

Minister Wijewardene said all Catholic nuns should be dismissed and in the future no nuns to be appointed as nurses. Instead, she said, nursing staffs should be made entirely of women unaffiliated with any religious organization.

Buddhists form the majority in Ceylon, numbering some 4,500,000; there are 1,500,000 Hindus; 500,000 Moslem; 660,000 Catholics; 90,000 Protestants.

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31 NEW SECTS RECOGNIZED IN NORTH SUMATRA. The North Sumatra branch of the Ministry of Religions reported that official recognition has been given to 31 new sects.

Some of the new sects stem from Islam, Protestantism and Roman Catholicism, all of which are the prevailing religions in the region, above all others. A few other of the new sects are revivals of primitive tribal religious beliefs.

According to official statistics, North Sumatra has 2,175,000 Moslems; 1,320,000 Protestant; and 62,000 Roman Catholics.

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AMERICAN MISSION WORKERS 'TRICKLING BACK' INTO EGYPT. American Mission workers, evacuated from Egypt during the Suez conflict, are gradually re-entering Egypt, despite US State Dep't. reluctance to issue permits. This fact was announced by Dr. Roland W.Scott, exec.secy. of the Joint Office for Southern Asia and Near East Committees of the National Council of Churches Division of Foreign Missions. He also announced that no American church properties in Egypt were damaged and no missionaries lost their lives.

Dr. Scott reported that requests for re-entry are being turned down in Washington as 'not in the public interest'. He added: 'Those who have been permitted to go back are mostly medical

missionaries and technicians'. Under normal conditions, several hundred Americans live and work in mission schools and hospitals in Egypt.

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GAZA CATHOLICS HOLD THANKSGIVING SERVICE. Not long after the U.N. Forces pulled back to allow Egyptian Administrative personnel to re-enter Gaza, a special 'Thanksgiving' Service was held in a Roman Catholic Church in Gaza.

The rites were attended by the Egyptian Governor, who heard Father Yuhanna al Mimri give a sermon, in which he gave 'thanks to Almighty God for granting Egypt victory and enabling Her to return triumphantly to Gaza'.

'Gee. And I thought I had something to do with it.'

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100,000 WATT TRANSMITTERS TO CARRY PROTESTANT MESSAGE. Two mammoth radio transmitters have been approved by the National Council of Churches, U.S.A., for use in the Middle East and in the Philippines.

Dr. W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the National Council's Division of Foreign Missions, said the Far East station will beam broadcasts to all the Philippines and to the new nations of Southeast Asia in a variety of languages. The station will be located in Dumaguete City on the campus of Silliman University. It will keep the call letters of DYSR, a church-supported station of 10,000 watts that now broadcasts in three languages as part of RAVEMCCO'S global program. Using a medium wave length, the transmitter will reach Indonesia, Burma, Thailand, East Pakistan, India and other countries of the area. It will carry programs produced both in its own studios and in the countries where they will be heard. Broadcasts to Communist China are not planned at the present time.

Construction of the enlarged station with greater power will begin within a year; support of US Protestant foreign missions boards and agencies,working in cooperation, will make it possible. Programs will vary from musical and variety shows to news and educational features on health, agriculture, youth problems and child care.

The National Council also reported plans for a two-fold power step-up of Station HLKY in Seoul, Korea from 5,000 watts to 10,000 watts as part of an over-all plan to extend and intensify church-supported broadcasting in this area. The HLKY power increase, scheduled for this spring, will bring virtually all of Communist Northern Korea within the station's primary range.

RAVEMCCO'S world-wide program is actually carried out in behalf of the major Protestant bodies that cooperate in the National Council of Churches. Its letters stand for: Radio,Audio-Visual Education, Mass Communications Committee.

'If the voltage is as big as the wattage they'll get somewhere'

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MALAYA PROTESTANT MISSIONS REFUSE STATE LOTTERY FUNDS. Leong Yew-Koh, Malaya's Health and Welfare Minister, said here in Singapore that Protestant missions have not received grants from the government's monthly Social Welfare Services lottery, because they refuse to ask for aid.

Leong, who is a Roman Catholic, made the statement in reply to charges that he supported only applications for proceeds from gambling(lottery) from the Catholic Mission. The monthly lottery carries a first prize of about $125,000. Chances sell for 35¢ apiece.

Said Leong: 'Methodists and Church of England do not want grants from the lotteries, because,

according to them, the money is derived from gambling and is therefore tainted. He added: 'Supposing someone wins first prize and decides to give a Protestant mission $50,000.Would they accept it'?

- A question for Mr. Leong to answer = 'Should the government sanction organized underworld activities, from which, in turn, it would receive grants of monies?'

  His answer to this question might parallel the answer given to him by the Protestant Churches, when he offers them 'officially sanctioned' monies dervied from 'officially sanctioned' lotteries.

  Mr. Leong, if he has a Christian conscience, should know this answer without hedging the point. - ED.

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YUGOSLAV PRIEST'S ASSOCIATION PLANS THEOLOGICAL PERIODICAL. The government sponsored Association of Orthodox Priests of Yugoslavia will begin publication of a new bi-monthly theological periodical in May, an official announced.

He said it will be known as 'Pravoslavna Misao (Orthodox Thought) and, among other matters, will treat of 'Church - State relations' in Yugoslavia.

At present, the priest's group publishes a forthnightly magazine called (Vesnik) Messenger.

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JEHOVAH'S WITNESSES ARRESTED IN GREECE. Fifty-two Jehovah's Witnesses were arrested in Thessaloniki by police who raided two houses used by the sect as places of worship. They were charged with proselytism and holding religious meetings without a special permit from the Greek Ministry of Cults.

The sect members, who were freed after a night in jail, will be tried at the end of May.

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BELGIAN CATHOLIC SCHOOLS NOW RECEIVING PRIVATE CONTRIBUTIONS. In July of 1955, the Collard Bill was passed by the Belgian Parliament. The bill, named after the Socialist Minister of Education Paul Collard, reorganized the educational system and also reduced subsidies to Catholic schools by about 300,000,000 francs ($6,000,000). The bill was passed in Parliament over strenuous opposition by Catholic legislators.

Belgium's Catholic schools are now raising funds by private means, mainly thru an organization known as 'School and Family'. It has now been reported that the organization has raised 171,000,000 francs during the past year.

The Collard Bill has reduced State subsidies to church schools from 40 to 60% of their former State subsidy. At present, church schools will now get only 19.7% of the total budget. As a result, the clergy, who teach, have taken wage cuts of from 29 to 44%.

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CATHOLIC DAILY ASKS RETURN OF GIBRALTAR. Return of Gibraltar to Spain was demanded by 'Ya', Roman Catholic daily of Madrid.

The paper said Britain should 'realize that by the return of the 'Rock', she would win the cordial friendship of Spain, with all that implies. All Spaniards, and not merely Catholics, share this view', Ya added.

'Ya. And that is just what we are afraid of'

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STATEMENT ON ROMANIAN ORTHODOX EPISCOPATE OF CANADA. The following is a partially abstracted copy of a statement made by Rev. Nestorian Cicala, Secretary of the new episcopate. It appeared in both Romanian and English text in the March issue, 1957 of 'Foaia Poporului', Detroit,Mich.

'The Romanians who emigrated to U.S.A. and Canada, in order to satisfy their spiritual and religious needs, from the very moment of their arrival here began organizing their religious life and establishing parishes in the various cities populated by them.

They erected church buildings and founded various religious organizations and supported them with all their hard labor, without any financial or other help from outside.

In 1929 the then existing Romanian Orthodox Parishes of USA and Canada established the Romanian Orthodox Episcopate of America.

By so doing, they sought to acquire a more centralized authority for their religious activities and to work together for the well-being and progress of the Orthodox Church in the New World.

In order to endow this central authority with dogmatic, canonical and traditional requirements ....the authorized representatives of the newly founded Episcopate asked for, and obtained from the Holy Synod of the Romanian Orthodox Church, the canonical recognition....,which was given in November 1932.

At the request of duly elected delegates of the new Episcopate, in 1934 the Holy Synod of Romania designated His Grace Bishop Policarp Morusca to head the newly founded Diocese. After his enthronement in 1935 at Detroit, Mich, as titular head, he was in charge right up to August of 1939, when he left for Romania on a visit. Since then, he was not permitted to leave Romania to return...

The present communistic, terroristic and dictatorial Government of Romania has deprived the Holy Synod of its freedom of action and placed it under the direct control of the puppet 'Grand Popular Assembly' and of the Supreme Communistic Praesidium of Bucharest.

These last named communist controlled authorities have repeatedly interfered with and tried to exercise control over the religious life of Orthodox Americans and Canadians of Romanian descent.

In order to prevent the imposition of such control and to free themselves of any communistic inspired interference, the faithful and patriotic Orthodox people of Romanian descent in USA and Canada, in March 1947, at Detroit, unanimously resolved that their Episcopate be returned to its constitution and by-laws so as to guarantee to Americans and Canadians of Romanian descent complete administrative freedom and self-government.

But, in 1950, the month of May, a certain group of people of Detroit, without consulting the faithful thru a Church Congress, secretly sent to Romania the V. Rev. Andrei Moldovan,then a priest of Akron, O., who was ordained by the Holy Synod as a bishop.....He came back, but due to very strong suspicions,for his ties with the communistic Government of Romania, we as Canadians and many more parishes in USA cannot accept him as our Spiritual Head.

Also in July, 1950, at Chicago,Ill. at a Church Congress, other groups of parishes elected as a Vicar to the legal Bishop Policarp, retained in Romania - one, by name Viorel D. Trifa. But, due to his past activities in Europe, for more than one year the Orthodox Bishops in this continent refused to ordain him as a bishop for the Romanian Orthodox congregations. Finally, ...he called upon a.....ex-orthodox sect, who gladly 'ordained' him to the rank of 'bishop' for our people, in 1952. Since this time, our Church is regarded by all Orthodox Churches in the whole world as a heretical one.....

A polemic(dispute) started at once between the two groups to resolve 'Who's Who' in the Church in this continent, calling each other names, and sustaining the faithful in a permanent state of agitation, which gave place to so many public scenes.....

And, not only they fight between themselves, but they do associate our name as Canadians to all their troubles, and 'volens, nolens', we have to appear alongside with them, either with one, or both, groups.

These are the facts which brought us to the present action of incorporating our own Diocese in Canada.

Therefore, weighing the facts and considering the maturity of our nationals in Canada, where particularly we have been deprived of the services of an Orthodox bishop for.....so many years, a group of priests did get together on Nov. 8,1955, with the occasion of the dedication of St. George's Orthodox Cathedral in Windsor, Ontario, and resolved that from now on , we, the Canadian people of Romanian descent, Orthodox in Faith, must get organized on a religious - national basis in our country Canada, and decided that we should not have obedience either to one or the other group in USA, neither accepting administrative orders from Bucharest, but to organize ourselves in our own Diocese of Canada, particularly thankful to the Good Lord that He sent to us an Orthodox Bishop, His Grace Dr. Teofil Ionescu, who has the commission of doing so according to the dispositions of Metropolitan Visarion Puiu, the former metropolitan of Bucovina, a member of Romanian Holy Synod, presently in Diaspora, in refuge, in France.
.....
.....

So, let the worries of our guardian angels in USA, Bishop Moldovan and the.....Viorel Trifa be calmed down, with the assurance that in our humility we will ask the Good Lord to guide us and to brighten our understanding, in order to give to the Church of Canada the Peace, which it needs.

On the other hand, we do promise the American leaders to not interfere in their Church affairs, as long as they do respect the principles of Orthodoxy, and we do ask from our brethren the same understanding in our Church affairs in Canada.'

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ROMANIAN ORTHODOX PRIEST RESIGNS OVER COMMUNIST ISSUE. Rev.Steris Mikhaldas, pastor of St. Michael's Romanian Orthodox Church in Southbridge, Mass., resigned after charging that his congregation had 'open and direct affiliation' with a Communist church leader.

The priest declared: members of the congregation have 'shown open and direct affiliation with the episcopate of Bishop Moldovan, who is the servant of Patriarch Justinian of Communist Romania. According to a U.S. Supreme Court decision, the only legal and recognized dioceses are under the leadership of His Grace, Bishop Viorel D.Trifa, who presently heads the majority of the Romanian parishes in this country and Canada'.

- The decision of the Supreme Court of the USA referred to was in February, 1954, when the Supreme Court rejected an appeal from Bishop Moldovan against his being permanently restrained(Federal Court decision of 1952) as representing himself as the head of the Romanian Orthodox Church in North America. - ED.

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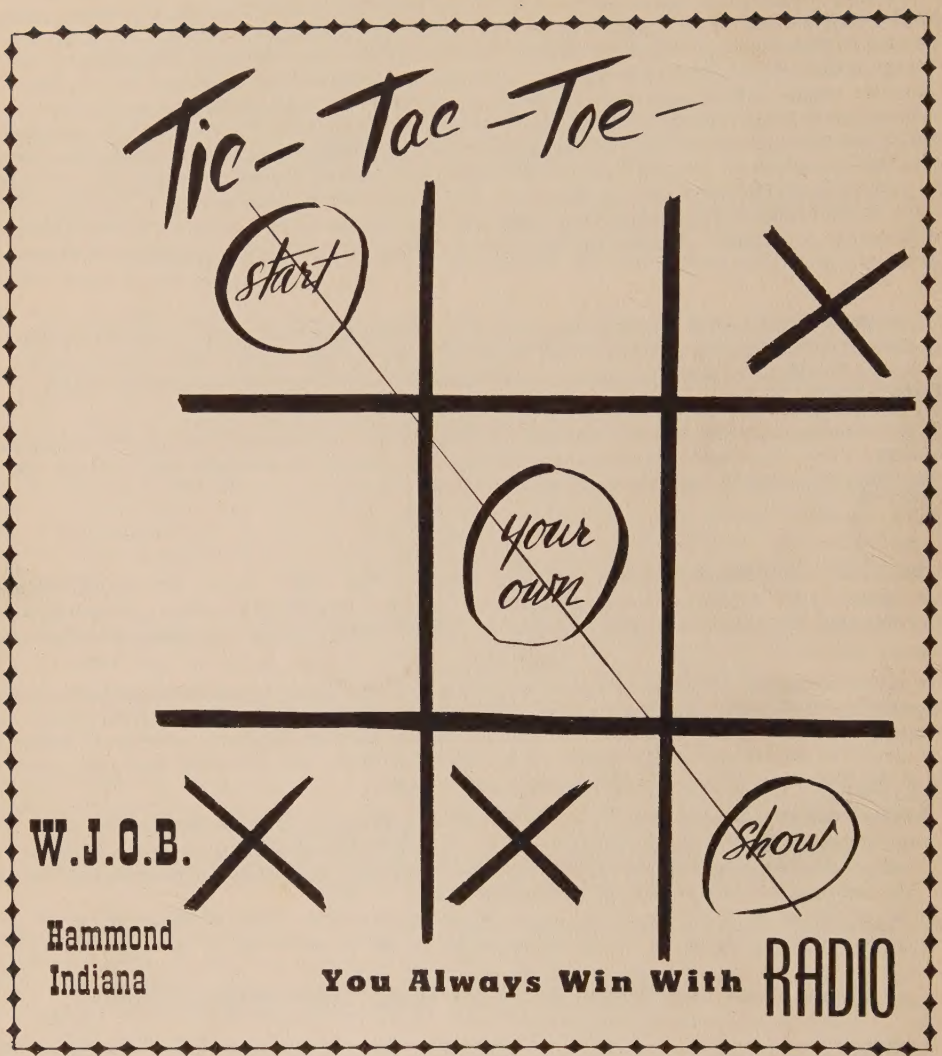

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